# MINUTES

OF THE

# FIFTEENTH ANNIVERSARY

OF THE

# Cold Water Baptist Association

HELD WITH THE

## CENTER HILL CHURCH,

DE SOTO COUNTY, MISSISSIPPI,

COMMENCING ON FRIDAY, OCT. 17, AND CLOSING ON MONDAY, 20, 1856.

MEMPHIS:
EAGLE AND ENQUIRER STEAM PRINTING HOUSE, 301 MAIN STREET

1856.

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# MINUTES.

The Delegates met with Center Hill Church, De Soto county, Mississippi, on Friday before the 3d Lord's day in October, 1856, according to appointment.

The Introductory Sermon was preached by Elder B. B. Buchanan, founded on the 3d and 4th verses of the 3d chapter of Collossians.

Adjourned for refreshments.

Re-assembled. Elder J. R. Hamilton, Moderator, in the chair.

Opened with hymns of praise and prayer, by Elder James Dennis.

Letters from the Churches were called for, read, and delegates' names enrolled. (See appendix A., statistical table.)

After which Elder B. B. Buchanan was elected Moderator, and Brother B. R. Chambliss, Clerk. Called for petitionary letters. One was read from North Mount Pleasant. Delegates recognized by the usual tokens, and names enrolled.

Called for correspondence from corresponding bodies.

Elders J. L. Cross and J. B. Canada were recognized as messengers from Big Hatchie Association, Tennessee, and invited to participate in the deliberations of the body.

Yalobusha Association.—No messenger—letters.

Chichasaw Association.—No messenger nor letters.

State Convention.—Elders W. Cary Crane, Joseph R. Hamilton, B. F. Thomas and Brother J. B. Sanders, were recognized as messengers.

Apppointed the following Committees:

*On Order of Bsuiness.*—Elder C. B. Young, James Dennis, J. S. Parker, with the Moderator and Clerk added.

*On Preaching.*—Elder W. Carey Crane and Brother M. Hamilton, with the deacons of Center Hill Church.

On motion of W. O. Mabry;

*Resolved*, That a Committee of three be appointed to consider and report what measures it may be expedient for this Association to take to promote the cause of ministerial and male education.

The following Committee was appointed to take into consideration the subject of the above resolution, and report at the present session, —Elders W. C. Crane, J. R. Hamilton and J. S. Parker.

On motion adjourned to 9 o'clock, A. M., to-morrow.

Prayer by Elder B. F. Thomas,

SATURDAY MORNING, 9 o'clock.

Met according to adjournment. The Moderator in the chair. Opened with hymns of praise and prayer, by Elder James Dennis. Called for report on order of business.

Committee reported as follows:

1. Call the roll of delegates. 2. Read the Constitution, Articles of Faith and Rules of Decorum. 3. Call for Reports of Messengers appointed to religious bodies. 4. Appoint an Obituary Committee. 5. Call for the reading of the Essay by Elder W. C. Crane. 6. Appoint a Financial Committee. 7. Appoint a Committee to write letters of correspondence to corresponding bodies. 8. Appoint delegates to religious bodies. 9. Call for the Report of the Eexecutive Board. 10. Call for pledges for Domestic Missions. 11. Appoint an Executive Board. 12. Call for Essay, by Elder J. R. Hamilton. 13. Call for Report of Committee on ministerial and male education. 14. Call for Treasurer's Report. 15. Appoint a Treasurer. 16. Call for the Report of the Trustees of our associational school. 17. Consider the letters petitioning for dismission. 18. Appoint Union Meetings. 19. Call for Resolutions. 20. Appoint the place for the next Association. 21. appoint a brother to preach the Introductory Sermon. 22. Appoint a brother to preach the Missionary Sermon, 11 o'clock, Sabbath.

Report adopted and Committee discharged. Called the roll and marked absentees. Read Constitution, Articles of Faith and Rules of Decorum. Called for Report of messengers appointed to religious bodies.

Big Hatchie Association.—Elder J. R. Hamilton, reported attendance.

To the State Convention.—Attendance.

Panola Association.—Attendance.

Delegates from Peach Creek arriving, their letter was read, and names enrolled.

Yalobusha Association.—No attendance.

The following Committees were appointed:

On Obituaries of Deceased Members.—Elders W. Cary Crane, B. F. Thomas, J. S. Parker.

Financial Committee.—W. Ovid Mabry, S. D. Johnson, T. J. Veasy.

To write Letters of Correspondence to Corresponding Bodies.—Elders W. C. Crane, James Dennis and Brother H. F. Buchanan.

On motion, the order of business was suspended, and Elder J. D. Bemo, a native Seminole Missionary, Wm. Shelton, President of Brownsville Female College, Tennessee, W. W. Keep, of Memphis, Tennessee, and J. Burns, Germantown, Tennessee, were invited to seats and to participate in the deliberations of the body.

Called for volunteers to religious bodies.

To the State Convention.—Elders W. C. Crane, J. R. Hamilton, B. F. Thomas, James Dennis and B. B, Buchanan.

Chickasaw Association.—Elder E. B. Aikin, and Brethren J. W Sumner and Thomas Smith.

Big Hatchie Association.—Elders J. R. Hamilton, B. F. Thomas and James M. Rogers.

Panola Association.—J. S. Parker, J. R. Hamilton, B. F. Thomas and J. J. Milum.

Yalobusha Association.—Elders J. S. Parker, C. B. Young and J. J. Milum.

Called for the Report of the Executive Board, but it was not ready, and the time was extended.

Called for the Essay of W. C. Crane; which was read and adopted. [See appendix B.]

On motion rules suspended to hear a communication read from the Presbytery of Memphis, (O. S.,) touching the importance of all Christain denominations uniting, to secure a better observance of the Sabbath.

Called for the Report of the Committee on ministerial and male education. The Report was read, and pending a motion for its adoption, an animated discussion arose—Elders B. F. Thomas, W. C. Crane and J. R. Hamilton taking part—in the midst of which, on motion, adjourned for refreshments.

Re-assembled.

Opened with hymns of praise.

Prayer by Elder J. Burns.

The discussion was resumed, on the educational report, in which Elders James Dennis, Wm. Woods, J. Burns, C. B. Young, W. W. Keep and others took part.

On motion, the report was amended and adopted. [See appendix C.]

On motion, a Committee, consisting of Elders W. Cary Crane J. R. Hamilton and B. B. Buchanan were appointed to draft the Circular called for by the report.

The Essay of Brother J. R. Hamilton, upon the distinctive features of our denomination, was called for, and read, which elicited an animated discussion.

Elder J. J. Sledge arriving, was recognized as messenger from Panola Association, and invited to a seat, and to participate in the deliberations of the body.

On motion, the following Brethren were granted leave of absence: C. B. Young, John Maxville, B. F. Thomas and L. Farrow.

On motion, adjourned to 9 o'clock Monday morning.

Prayer by Elder W. W. Keep, of Tennessee.

Sermon at night by President Sheldon, of Brownsville.

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## SABBATH EXERCISES.

Sermon at 9½ o'clock, by Elder J. Burns. Text 16th chapter, 15th verse of Mark.

At 11 o'clock the Missionary Sermon was preached by Elder C.

R. Hendrickson, of Memphis, Tennessee. Text 14th chapter, 6th verse of Revelations.

A public collection was then taken up for Missionary purposes, amounting to $67 05.

At the same hour there was preaching to a division of the congregation, by Elder W. W. Keep, of Memphis, Tenn., and to the colored people, by Elder Canada, of Tennessee. Partook of refreshments.

Re-assembled—sermon by Elder J. D. Bemo, a native Missionary to the Seminole Tribe of Indians; text, 16th verse of the 145th Psalm. Preaching to the colored people at the same by Elder D. L. Brown. A collection was then taken up for the benefit of Bro. Bemo, amounting to $80 00.

MONDAY, MORNING, 9 o'clock.

Met according to adjournment—Moderator in the chair. Opened with hymns of praise, and prayer by Elder W. W. Keep, of Tenn. Roll called—minutes of Saturday read and approved.

On motion of Bro. S. D. Johnson, the Essay of Bro. J. R. Hamilton was re-read, and adopted, with the exception of that part which relates to the Old Land Mark question. [See appendix D.]

Bro. J. W. Sumner moved the reception of that part of the above report relative to the Old Land Mark question. Which was decided out of order by the Moderator—and upon motion the chair was sustained by the body.

On motion of Elder James Dennis, the communication from the Presbytery of Memphis, was considered—and a delegation appointed, consisting of Elders W. Carey Crane, James Dennis and J. S. Parker, to attend the Convention proposed to be held in Memphis, to promote the better observance of the Sabbath, November 12th.

Called for the report of the Executive Board. Board not ready, time extended.

*Pledges for Domestic Missions for* 1857.

| | |
|---|---|
| Lebanon, | $10 00 |
| North Mount Zion, | 5 00 |
| McIvers Creek, | 10 00 |
| Union, | 15 00 |
| Cold Water, $15, if two, | 10 00 |
| Corrinth, | 5 00 |
| Mount Zion, DeSoto city, | 10 00 |
| Carolina, | 10 00 |
| New Hope, | 10 00 |
| | $85 00 |

The other churches made no pledges, or failed to announce them.

The Association received and adopted the following nominations from the churches for the Executive Board:

S. Blackwell, T. Walker, S. D. Johnson, T. J. Veasy, J. J. Milum, Wilson Durham, M. Halliburton, R. A. Moore, R. Wilson, George

Pace, J. H. Jackson, James Ham, J. F. Harris, L. Farrow, J. Q. Sandidge, J. A. C. Stevens, B. Stone, J. C. Power, J. C. Chastein, P. P. Slayden, F. M. Lillard, J. B. Farley.

Called for report of Finance Committee. Report adopted, and committee discharged.

On motion, the following preamble and resolution was adopted:

"In view of the fact that the Panola Baptist Association has advised her churches to appoint delegates to meet in convention at County Line Church, on Friday, before the second Sabbath in December next, with delegates from the churches of our Association—in case we appoint them—to consider the propriety of uniting our two Associations into one body; therefore

*Resolved*, That we advise our churches to appoint three delegates each, to meet with the delegates from Panola Association, at the above named time and place, to consider the propriety of forming a Union between our Associations; and that the delegates be empowered to act finally in the formation of said Union, if deemed expedient by both parties, after mature consideration on the subject."

Called for the Treasurer's report, which was adopted. [See appendix E.]

Appointed the clerk and treasurer for the ensuing year.

Called for the report of the Trustees of our Associational School. Report was adopted. [See appendix F.]

On motion, the clerk was authorized to give churches letters of dismission from the Association, to join the new organization called for by the Nonconnah Convention, when applied for.

On motion of Elder Rogers, the practice of appointing Union meetings was dispensed with.

Called for the report of the Executive Board—report adopted. [See appendix G.]

On motion, the rules were suspended, and a collection taken up to complete the salary of R. J. Alcorn, our Missionary, amounting to $23 50.

Called for the report of the Obituary Committee—report adopted. [See appendix H.]

Called for letter of correspondence to corresponding bodies—letter read, and adopted. [See appendix I.]

On motion of Elder W. C. Crane—

*Resolved*, That our beloved Brother R. J. Alcorn, who has served this Association, as our missionary, so faithfully for the past three years, is entitled to our warmest regards and our most affectionate good wishes for his future usefulness and prosperity.

The following communication was received and directed to be spread on the minutes:

"*The Colored Congregation at Sunflower to the Cold Water Association, sendeth, greeting:*

Whereas, In the good providence of God, we have shared the labors of Elder Robert J. Alcorn during the past twelve months, and feeling a deep interest in the spread of the Gospel, and especially

among our own race, we send to your honorable body the sum of $4.00, which sum you will please appropriate to Colored Missions."

Called for resolutions. On motion of Elder J. Dennis—

*Resolved*, That $33 50 of the public collections be applied to Home Missions, and the balance, $33 55 to general purposes of the State Convention.

On motion of the same—

*Resolved*, That the clerk be authorized to apply the Associational Funds to the printing of as many copies of the Minutes as the amount will secure, after deducting his fee for his services at the present session.

Ordered: That the thanks of this Association be hereby tendered to the members of this church, and the citizens of this vicinity, for the generous and cordial hospitality manifested in entertaining us during the present session.

Ordered: That the thanks of the Associations be tendered to the Moderator and Clerk, for the faithful manner in which they have discharged their respective duties.

On motion of Elder J. L. Brown, the following preamble and resolution were, after some remarks, adopted:

Whereas, one *Joseph W. Pender*, having been formerly connected with the Baptist Church, and an ordained Minister, but having been guilty of gross immorality, for which his credentials were taken from him by the church of which he was a member; and whereas, said Pender has possession of his credentials *unfairly*, and now holds them, and is still guilty of gross immorality, and stands condemned and published by a council of delegates of this Association, CALLED BY HIS REQUEST to try him, and yet attempts to pass himself as a credible Baptist minister, therefore—

*Resolved*, That we consider the said *Joseph W. Pender* an imposter, unworthy of fellowship among Baptists, and hereby warn all our churches and Baptists generally against Joseph W. Pender, thereby placing it out of his power any longer to inflict an injury upon the cause of the Redeemer."

*Appointments.*

The next session of the Association will be held with County Line Church, Marshall county, Miss., Friday, before the 3d Sabbath in October, 1857. Elder E. B. Aikin to preach the Introductory Sermon, Elder C. B. Young, alternate.

Missionary Sermon at 11 o'clock Sabbath, by Elder W. Carey Crane, Elder James M. Rogers, alternate.

Minutes read and approved. After prayer by Elder R. J. Alcorn, united in singing an hymn, giving to each the parting hand.

B. R. CHAMBLISS, Clerk. B. B. BUCHANAN, Moderator.

# STATISTICAL TABLE---APPENDIX A.

| No. Churches. | Churches. | Counties. | Post Office. | NAMES OF DELEGATES. | Ministers. | Days Of Meeting. | Baptized. | Received by Letter. | Restored. | Dismissed by Letter. | Excluded. | Dead. | Total. | Associational Fund. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1 | Chulahoma, | Marshall, | Chulahoma, | J. R. Hamilton, Wm. Wooton, J. L. Mabry,* | J. L. Power | 3d Sabbath | 3 | 8 | .. | 3 | .. | .. | 131 | $ 3 25 |
| 2 | Oak Grove, | DeSoto | Hernando, | B. B. Buchanan, S. Veasy, S. Jones,* | B. B. Buchanan | 1st do | 1 | .. | .. | 5 | 3 | .. | 72 | 4 00 |
| 3 | Hernando, | do | do | W. Carey Crane, Jas. Dennis, S. D. Johnson, J. B. Sanders, | W. C. Crane | 2d&4th do | 1 | 2 | .. | 5 | 1 | .. | 116 | 5 00 |
| 4 | Union, | Panola, | Belmont | C. B. Young, J. R. Hoke,* Rufus Rolph,* | C. B. Young | 2d&4th do | 1 | .. | .. | 3 | .. | 1 | 70 | 4 00 |
| 5 | Philadelphia, | Marshall, | Wall Hill, | Wm. L. Reynolds, G. A. Strickland, J. J. Milum, J. W. Sumner | J. L. Power | 2d do | 1 | 1 | .. | 1 | 6 | 1 | 99 | 5 00 |
| 6 | Liberty, | DeSoto | Hernando, | T. P. Manning, M. Halliburton, Jessee Harrell, | B. B. Buchanan | 3d do | .. | .. | .. | 2 | .. | 1 | 33 | 2 00 |
| 7 | Salem, | do | Tatesville, | C. Connelly, A. O. Askew,* M. E. Jackson,* | B. B. Buchanan | 2d do | 6 | .. | 1 | 6 | 7 | 2 | 73 | 3 00 |
| 8 | Lebanon, | Panola, | Sardis, | J. D. Farley, G. C. Robertson,* D. R. Wall,* | C. B. Young | 1st do | 4 | 1 | [illegible] | [illegible] | [illegible] | [illegible] | [illegible] | [illegible] |
| 9 | Pleasant Grove, | Marshall, | Red Banks, | R. A. Moore, T. H. Smith, J. L. Morman, | [illegible] | [illegible] | [illegible] | [illegible] | [illegible] | [illegible] | [illegible] | [illegible] | [illegible] | [illegible] |
| 10 | Centre Hill, | DeSoto, | Center Hill, | A. M. Hanaway, A. H. Bell, W. [illegible] | [illegible] | [illegible] | [illegible] | [illegible] | [illegible] | [illegible] | [illegible] | [illegible] | [illegible] | [illegible] |
| 11 | Bethel, | do | Elm Grove, | [illegible] | [illegible] | [illegible] | [illegible] | [illegible] | [illegible] | [illegible] | [illegible] | [illegible] | [illegible] | [illegible] |
| 12 | Holly Springs, | Marshall, | Holly Springs, | [illegible] | [illegible] | [illegible] | [illegible] | [illegible] | [illegible] | [illegible] | [illegible] | [illegible] | [illegible] | [illegible] |
| 13 | Carolina, | Panola, | Como, | (No representation nor letter.) | J. L. Brown | 3d do | 11 | 5 | .. | 1 | .. | 1 | 69 | 3 00 |
| 14 | Cold Water, | Marshall, | Collierville, | J. S. Parker, James Hearn, Job Harrell,* | B. B. Buchanan | 4th do | 14 | 2 | 1 | .. | 2 | .. | 78 | 2 50 |
| 15 | Corinth, | DeSoto | Byhalia, | Jas. M. Rogers, A. Dodson, J. F. Harris, | J. M. Rogers | 3d do | 2 | 3 | .. | 2 | 4 | 1 | 42 | 1 60 |
| 16 | Nonconnah, Tenn., | Shelby, | Memphis, | David Hoke, Wilson Durham,* J. S. Collins,* | J. M. Rogers | 2d do | 10 | 13 | .. | .. | 7 | .. | 80 | 5 00 |
| 17 | Mount Zion, | DeSoto, | Fluellens X Roads | B. F. Thomas, W. B. Gary, L. Farrar, | B. F. Thomas | 2d&4th do | 9 | 8 | .. | 3 | .. | 1 | 53 | 2 00 |
| 18 | Sunflower, | Coahoma, | Austin | J. Q. Sandedge, J. Maxville, A. White, B. R. Chambliss, | W. C. Crane | 1st do | 27 | 4 | .. | .. | 1 | .. | 61 | 1 50 |
| 19 | New Hope | DeSoto, | Cockrum's | Robert J. Alcorn, J. B. Killbrew, James Matthews,* | J. M. Rogers | 3d do | 4 | .. | .. | 3 | 1 | .. | 110 | 4 00 |
| 20 | Hope Well, | do | Arkabutler, | R. Lee, D. J. Perry, J. A. C. Stephens, | J. L. Brown | 4th do | 19 | 8 | .. | 4 | 1 | 1 | 60 | 2 00 |
| 21 | Clear Creek, | Marshall, | Lamar, | J. L. Brown, M. H. Renfroe,* S. Blackwell,* | E. B. Aikin | 1st do | .. | 4 | 1 | 7 | 10 | 1 | 42 | 1 50 |
| 22 | County Line, | do | Tyro | B. Stone, J. Wadkins,* E. D. Slayden,* | J. I. Power | 4th do | .. | .. | .. | 6 | 1 | .. | 52 | 1 70 |
| 23 | Peach Creek, | Panola, | Panola, | J. I. Power,* J. Lee, T. W. Wright, W. O. Mabry, | W. F. Parker | 3d do | .. | 8 | .. | 2 | 1 | 3 | 108 | 3 00 |
| 24 | McIver's Creek, | do | do | S. Smith, D. Butler, G. H. Jones, | W. Duprey | 4th do | .. | .. | .. | 1 | 1 | .. | 45 | 1 50 |
| 25 | Emory, | do | Watson | M. J. Valden,* J. H. Keith,* J. C. Armstead, | F. W. Thompson | 2d do | 28 | 6 | .. | 1 | 2 | .. | 105 | 2 50 |
| 26 | Mount Comfort, | Marshall, | do | (Not represented.) | E. B. Aikin | 2d do | .. | .. | .. | .. | .. | .. | 17 | 1 00 |
| 27 | Pleasant Hill, | do | Nt.Mt.Ple'nt | S. Rogers,* J. C. Chastien, H. Nicholds,* | J. M. Rogers | 4th do | 18 | 11 | 1 | 8 | 1 | 2 | 93 | 2 00 |
| 28 | Good Hope, | do | OliveBranch | (No letter or delegates.) | E. B. Aikin | 3d do | .. | .. | .. | 1 | .. | 1 | 32 | 2 00 |
| 29 | Nt. Mt. Zion, | do | Nt.Mt.Ple'nt | (Not represented.) | | | .. | 3 | .. | .. | .. | 1 | 15 | 1 50 |
| 30 | State Line, | DeSoto, | | E. B. Aikin, W. T. Lockhart, F. M. Lillard, | | | | | | | | | | |
| 31 | Nt. Mt. Pleasant, | Marshall, | | Benj. Bledsoe, George Pace, H. F. Buchanan, | | | | | | | | | | |
| | | | | P. L. Slayden; W. J. Coopwood, B. R. Melton | | | 161 | 61 | 4 | 68 | 50 | 19 | 1788 | $68 05 |

* Absentees.

[ B. ]

# THE NECESSITY AND IMPORTANCE OF CORRECT BELIEF.

WM. CAREY CRANE.

Human opinions are variable; and too often are they affected or formed by passion, prejudice, or self-interest. Our depravity gives us the natural inclination to stray from the truth. Too often the dogmas of a party are alleged as the doctrines of a Christian church; and error so far beclouds human reason as to prevent us from apprehending or appreciating the truth. Truth often lies long buried in a mass of cast out rubbish, neglected, and even contemned. The mass of mankind are not seekers for truth—here and there, only, a true-hearted philosopher can be found digging deep and turning up to the light of investigation the long forgotten ore, or the newly discovered principle. There is some such adage as, that Error will make the circuit of the globe while Truth is pulling on his boots. The first true element of opinion, which is the basis of belief, is truth. What is truth? how long and how strong? how high and how deep should be our *faith*? is the greatest question addressing itself to the human mind. Jesus Christ, the great master of all truth, says, "I am the way, the truth and the life, no man cometh unto the Father but by me." The only truth of which human sagacity can form a conception—without which the world cannot do, in whose absence universal putrescence would pervade the affections, desires, feelings and thoughts of our race—is the truth as it is in *Jesus*. To know him is to have life, for as many as receive Him to them is given power to become sons of God. To know Him, will induce all true believers to seek a point at which all genuine Christians can meet, and not the point where all can part—the common point of harmony, not the common point of divergence; the common basis of all love, all faith, all obedience, all action for the glory of God and the salvation of our race. What matters it what the Council of Trent decreed, or what the Council of Nice believed? What matters what may be the *credo* of a religious party or the *ipse dixit* of a great religious leader, if the common impulses of the Gospel truth—that love which encircles a race and would blot out sin—be wanting? While faith connects us with God, binds us to man, and opens up the pathway to Heaven, still its sublimity is wanting if it reach not the point which would chain Hell's Fiend with fetters which Hell's fires could not dissolve, which would wipe out the stains of sin which befoul and corrupt humanity and yield to God all the glory of salvation.

There may be a philosophy in partyism which the advocates of republican government may maintain; what may be the philosophy

of religious partyism—how far se, and how far desirable—it is no part of my object to declare explain. But if correct belief de- velopes a necessity and enforce n importance, there must be cer- tain definite data upon which it ust certainly rest. A few of these it may not be amiss to recite The Omnipotence, Omnipresence, Omniscience, Spirituality, Infini Eternity, Prescience, and Trinity of the God-hea The Divinity d Humanity of Jesus Christ, the Saviour of mankind: The Pred rmination of God's sovereignty in man's salvation: The atoneme of the Messiah, general in its pro- visions, special in its applicat : Redemption freely provided through the perfect work of the of God: Faith enforced through the word by the Holy Spirit, or arily without the word, through the Spirit extraordinarily: W , the evidence and fruit of faith in Christ's *one great work* which ves the sinners, and not of them- selves the procuring cause of s ation: The Perseverance of the Saints in grace and holiness unt inal glory and happiness: The obedience and conformity of all e disciples of Jesus Christ to the laws and commandments of the G pel: In one short apostolic sen- tence is involved the Gospel cree "one Lord, one Faith, one Bap- tism." How far a want of confo ity to these truths may be toler- ated, is not a subject germain to s essay; but a correct belief of these doctrines may be argued, an should be sustained—

1. Because it will promote uni of opinion. Where this exists, there will be necessarily unity o eling—our mutual love will be fervent, our desires will be fixed c common aims and objects, and God's will will be promoted and H lory be manifest.

2. It will secure unity of action Divers opinions, false criticisms, loose interpretations of the Script the jarring and discordant proclamations of assumed truths, esy and false doctrine, are the *legion* which is tearing us. Rooted d grounded in the faith, we should move on to the world's con st, "clear as the moon, bright as the sun, and terrible as an army h banners."

3. It will increase spirituality o nind. Controversies concern- ing questions which do not tend to p it being discontinued, and our churches engaged in union in the st of truth and the promotion of harmony, a loftier tone of piety more enlightened spirituality will be the necessary consequence. be carnally minded is death, but to be spiritually minded is life an peace."

4. It will develope the intellectu powers. It was never denied that truth strengthens, while error eakens the powers. A free spirit of inquiry after the foundatio of truth—a search after Gos- pel treasures—will whetten the pow s and yield a rich harvest of good to the seeker.

5. It will enlarge our knowledge f divine things, by throwing out of our reach the garbage and corr tion of heresy and false doc- trine. Schism and faction will be imp ible, because the tone of the thinking and feeling faculties will not cord with them.

6. It will advance our denominatio l interests. Little time will be needed for the settlement of theolo cal difficulties. Every Sab- bath school, every church will be faithful exponent of truth;

and the action of the Baptists, for the sake of the truth, one and undivided, will be the order of the hour. But to ensure all these rich results, our people must be a reading, thinking, praying, giving, liberal people; attempting great things, expecting great things.

It will aid in evangelical progress. To save our fallen, guilty race was the blessed Master's object in coming to this world; no less should be our object. Union for such an object is God-like. Palsied be that tongue which would calumniate such an object; powerless be that arm which would stay the progress of such a cause. The necessity and importance of correct belief finds, therefore, its highest argument in the glorious results which would flow in upon the world, were it maintained with zeal and ardor commensurate with Christian responsibility.

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[ C. ]

## MINISTERIAL AND MALE EDUCATION.

Your committee appointed to consider what means it is expedient to adopt in promotion of the cause of Ministerial and Male Education, beg leave to say, that they are impressed deeply with the sense of the destitution of a large portion of our Zion of the preached word. Our churches are increasing—our numbers of communicants are increasing. Our wealth and intelligence are keeping pace with the wonderful improvements of the age; but our ministerial ranks are not increasing in any ratio commensurate with our advance in every other respect. There is an alarming future before our denomination, if the failing ranks of our present ministry are not supplied by new and valiant recruits in the service of God. Besides, the means for the education of our sons in all North Mississippi, West Tennessee and Arkansas, bear no sort of proportion to the facilities which are so abundantly furnished for the accomplished education of our daughters. There is but one Baptist school for males in the entire State of Mississippi. That institution is located in a good region, and commands a very respectable and growing patronage, but it can never draw any large numbers from the northern part of the State. The State University, under the semblance of doing us justice, and giving us a fair share in its educational management, treats our conventional nominations with contempt. And even if justice were done us, it is not at all likely that our wants would be supplied. We must have an institution for our sons which shall afford them

the same facilities which are afforded by our seminaries for young ladies. An institution located within the bounds of this Association could, with proper management, attract patronage from a large territory in which it would be without a Baptist rival. Your committee therefore recommend—

1. That a committee of three persons be appointed to address a circular to the churches within six hundred miles of this vicinity, requesting them to meet, by delegates, at County Line Church, on Friday, before the second Sabbath in December; who shall be empowered to receive proposals for the location of a denominational Male Institution.

2. That said convention shall proceed to examine proposals at said time and place, and shall decide in favor of that location which offers the best accommodations in buildings; the greatest ease of access; the most established reputation for salubrity; the fairest prospect for local patronage, and the most zealous supporters and advocates in its vicinity.

3. That said convention shall be empowered, after deciding upon a location, to select a president of the institution; nominate a board of trustees; secure a charter from the Legislature at its next session; appoint an agent or agents, and authorize them to collect the necessary means for the immediate commencement of the enterprise.

4. That it shall be the aim of this convention to lay the foundation now for a permanent institution, which may ultimately grow into a fully equipped and endowed College.

5. That our licentiates and candidates for the Ministry be advised to pursue their studies at this school, to such an extent as its facilities may warrant.

6. That all our brethren be affectionately urged to give this school their hearty co-operation; and when selecting a school for the education of their sons, to prefer it to others not under Baptist patronage.

7. That the trustees to be appointed, be requested to commence operations at least by the first Monday in February next.

All of which is respectfully submitted.

JOSEPH B. HAMILTON,
ISAAC S. PARKER,
WM. CAREY CRANE. } *Committee.*

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[ D. ]

## ON THE DISTINCTIVE FEATURES OF OUR DENOMINATION.

Your Committee, appointed to write on the distinctive features of our denomination, respectfully submit the following:

Amid the varied exhibits of church polity now in existance, it is oft times difficult, and next to impossible for the earnest inquirer after truth, to ascertain the true land-marks of that kingdom that Christ came to establish in the world. Nor does this arise from a doubtful ambiguity, cast around it by its divine author. Its principles and peculiarities are strongly marked, and partake of the perfection and effectiveness of its divine law-giver. His teachings in this, as in all other respects, are plain, emphatic and unsophisticated; and were it not that the mind is too often blinded by the perverseness of human nature, we should be enabled clearly to discern the will of our Creator in all things. But it is lamentably true, that we are influenced by numerous considerations, to follow after the dictates of our own wisdom. So strong and influential are our prepossessions of birth and education, that it requires not unfrequently, a superhuman effort to tear assunder the shackle by which our minds are fettered. Hence, the reason is apparent, why there is so great a diversity of opinion touching the nature and principles of the kingdom of Christ among his professed followers. The Christian world has been for ages distressed by the conflicting opinions, that have been promulgated and earnestly contended for by their respective adherants; and at the present time, there is probably in successful progress, a more rigid scrutiny, respecting the varied claims to the *true* original than at any former period. The final result of this argumentative warfare with error, will inevitably tend to the establishment of the truth as it is in Christ Jesus. We are clearly of the opinion that error alone has anything to fear from being placed in juxtaposition with the truth.

In Christendom it has become an acknowledged axiom, that the bible, and the bible alone, is the book of Protestants.

Our appeal in deciding our peculiarities, as in all matters pertaining to our faith, must be made to this authority. It is our *ultimatum*. Others may admit the validity of creeds, confessions, discipline; some may regard the authority of the Vatican; but we, as Baptists, regard all such as of human origin—therefore, as imperfect. Our appeal for the laws of the kingdom is to this book, and to this *alone*. We propose briefly to enumerate some of the more prominent features of the Baptist denomination, as contrasted with those of other denominations, regarding the Baptist Church as that in accordance with the Scriptures. We would here remark, that some one, or more, of our denominational features may be found with others, who very materiely differ from us in many respects, whilst this is the case, we hesitate not to say, that the Baptists alone, as a people, possess those marked characteristics that entitle them to the appellation of the Church. It is a truth admitted by most of the sects, usually denominated orthodox, that the great head of the Church has instituted certain fixed laws for the government of his Kingdom on earth. A departure from one or more of these laws must, of necessity, be a forfeiture of our claims as loyal citizens to this kingdom, whilst to amend or to substitute, is to arrogate to ourselves a power that has never been conferred, and hence, unwarrantable. It is, therefore, a matter of

the greatest importance that we acquaint ourselves with the characteristic features that distinguish the Church of Christ from the varied sects that are scattered over the broad expanse of earth, and that we faithfully adhere to those principles: that we follow the worthy example of the Apostles and early disciples of the Saviour, contend earnestly for the faith once delivered to the Saints.

We now proceed to set forth in numerical order, the prominent features of the Church of Christ as developed in the sacred Scriptures. The nature and extent of this report will necessarily forbid an enlargement under each feature. We shall, therefore, content ourselves by briefly setting them forth:

1st. Freedom of conscience. The history of the past, for centuries, is an exemplification of the fact, that unregenerated man is ever aiming to exercise a controlling power over his race. Force, even with professed Christians, has been called into requisition, to compel obedience to some favored scheme, that for the time, was on the ascendent. The lives of millions have been sacrificed, since they preferred the stake and the fagot, rather than to yield their inalienable right to exercise freedom of conscience on matters of religion. Not only is this clearly deducable from inspiration, but as all other truths, eminating from this source, it is demonstrable, by an appeal to reason. Religion is a matter personal in its nature and bearing. We are accountable to God alone for our belief; hence, the fixed necessity, that we should be untrammeled in the exercise of our religion. The mind is unsusceptable of being swayed by force, its activity rends assunder all shackles attempted to be thrown around it. Let it ever be said of the Baptist denomination which we regard as the Church of Christ, that in the broadest extent it favors freedom of conscience.

2d. An entire separation of Church and State. While most of the religious denominations have been adherent of this debasing union, the Baptists have ever discountenanced it as unscriptural, inexpedient, and detrimental in its workings. So recently as the year 1820, upon the publication of the proofs of their ancient origin, by Professor Upey and Dr. Dermont, they were offered government support by the king of the Netherlands, and recognition as a State religion. They declined the bounty on the ground, that it was contrary to their oldest and most settled principles. Such has uniformly been the course of the Baptists, and while too many of the pseudos have yielded to the enticement and allurements of the State, and formed a coalision, destructive of the spiritual of Christ's Kingdom, Baptists ever have refused such alliance on principle, as unscriptural, and therefore, unwarranted.

3rdly. A converted Church Membership. Before admission into our Churches, an individual is called upon to recite the dealings of God, whereby he has been enabled to indulge the happy reflection, that he is by regeneration a child of God, a new creature in Christ Jesus. How different this from the prevailing practices of most of the denominations that adhere to infant Baptism. To witness its glaring inconsistencies, in a very considerable degree, we have only to notice its workings and developments in the Eastern world. There the mem-

bers of the various establishments are made so by birth, or rather by baptism and confirmation. All the subjects of a relam are by virtue of their baptism members of the visible Church, acknowledged as such, called upon to partake of the ordinance of the Lord's Supper; nor can the civil magistrate enter upon the discharge of his official duties until such time as he shall have avowed himself a member of the Church establishment. Here the singular anomoly is presented of individuals constituting the Church of Christ, entertaining sentiments entirely antipodal, and whose lives and practices are as varied as the hues and tints of the rainbow. Within the precincts of these establishments may be found the self-righteous Pharisee, the libertine and the debauchee, who would consider it a disgrace, were they not, on the Sabbath, found regularly occupying their positions in the Church, and partaking of the holy ordinances of the same. Even crime and sensuality are regarded licensed by the laws of the same; and if in this country, we are rid of such ungodly practices, it is mainly attributable to the fact that, any union of Church and State is disowned and disapproved. The membership of the Baptist denomination has ever proved a wholesome restraint upon the increase of fashionable and formal profession.

4thly. Choice and the exercise of faith, without which the ordinances are rendered inoperative. The voluntary principle is, and ever has been, the boast of the Baptists. Force in religious matters is not only useless and ineffectual, but it is glaringly absurd. There is no proposition more clearly susceptible of proof from the word of God, than that we are individually accountable to the Divine Being for our faith and practice. Hence we are left to choose, and upon our choice are we to be judged, not by mortal man, but by the Governor of all things.

To impose baptism upon the unconscious infant, is to prejudge his future course, and tends to deprive him of the exercise of this right. It opposes the whole gospel system of regeneration by the Spirit, and justification by faith. Baptists never baptise or admit to the Lord's table any who have not previously made a credible confession of personal faith. Hence it has ever been impossible for them to magnify either of the sacraments into saving ordinances.

5thly. Believers the only scriptural subjects of baptism. From a careful and attentive perusal of the word of God, it should seem that upon this subject, there should be no controversy. From the examples given in the New Testament, the evidence is superabundant, that none others than they that exercise faith and repentance were admitted to the ordinance of baptism. We nowhere read, that by the authority of Christ, or the Apostles, it is made the duty of parents or god-fathers, or god-mothers to bring unconscious infants to the fount, there to receive the rite of sprinkling. Neither is it made their duty by inspiration to pledge themselves for the discharge of duties therein specified. Baptists have ever sustained the position, that it is the duty of parents to bring up their children in the nurture and admonition of the Lord. It is their duty to acknowledge the propriety of consecrating themselves, and every relation they sustain to

God, and humbly dedicating all connected with them. But Baptists have ever opposed transferring baptism, a divine ordinance, instituted for the believer, to the person of an unconscious babe. It is a perversion of a divine institution, and can effect no good.

6thly. Immersion is always the baptism of the New Testament. It is not compatible with the limits assigned us, even to notice a tithe of the incontrovertible authorities that might be called into requisition to sustain this position. Critics and lexocographers are for the most part agreed that the word *baptizo*, which is invariably used in designating the ordinance of baptism, signifies immersion, and immersion only. All the instances recorded in the Scriptures, are illustrative of this truth. And it is worthy of notice, that, whilst so large a proportion of professed Christiandom have, and are still, practising affusion and sprinkling, they do it from the consideration, that it will answer as well as when administered by immersion. Whilst a very respectable, and even a very large majority, admit that immersion alone was the practice of the Apostles and early disciples, yet they justify their departure from the consideration that it lies within the province of the church to change the ordinances so as not to affect the substance. This is, however, a principle to which Baptists are, and have ever been, averse. They have ever contended that, their appeal for faith and practice is to be made to the Scriptures, and to them alone; that the great head of the Church has not delegated any power to his followers to make or amend the laws of the same. We have in this report enumerated some of the more prominent principles that constitute the difference between the Church of Christ and the numerous sects that prevail. There are other differences of importance relating to the government and officers of the Church. The nature of the Church of Christ is purely republican. Its officers are bishops, elders, or presbyters and deacons. Each church is an independent body, subject to none other, controlling its own affairs in all things, amenable alone to Christ, the King, and head of the Church.

Such are the distinctive features of our denomination. They are clear and distinguishable. Let us beware of indulging a degree of apathy in the disseminating of the same. May we ever maintain them, and even rigidly, form a sacred allegiance to Him to whom we are all accountable as subjects. Faithfulness on our part will ensure the smiles and approbation of Him who delights to prosper his own cause.

Respectfully submitted.

JOSEPH R. HAMILTON.

## [E.]

## TREASURER'S REPORT.

Your Treasurer begs leave to present the following Report:

| | | |
|---|---|---|
| Oct. 1855. | Received from Financial Committee | $60 30 |
| " | " " " Union Church | 3 00 |
| " | " " " Private contribution | 50 |
| " | " " " Loran Wade for Salem Church | 20 |
| " | " " " Public collection on Sabbath for Missionary purposes | 61 90 |
| " | " " " Received from Oak Grove Church for Foreign Missions | 4 00 |
| " | " " " Contributed by Sister M. C. Wilson for Indian Missions | 1 50 |
| | Amounting to | $131 40 |

*Disbursements.*

| | | |
|---|---|---|
| Oct. 1855. | Paid over to Elder Loran Wade, Messenger to State Convention | $67 40 |
| " | Paid to Eagle & Enquirer Office for printing Minutes | 30 00 |
| " | Deficit in Clerk's fee for the year 1854 | 15 30 |
| " | Clerk's fee for the year 1855 | 20 00 |
| | Amounting to | $132 70 |
| | Receipts | 131 40 |
| | Excess of Expenditure | $1 30 |

Respectfully submitted,

JAS. W. SUMNER.

## [F.]

## REPORT OF TRUSTEES OF ASSOCIATIONAL SCHOOL.

CHULAHOMA, OCT. 16TH, 1856.

The Trus[illegible]s of the C. W. B. Female Seminary present the following as t[illegible] annual report:

We reg[illegible] that owing to circumstances beyond our control, (viz.) the destru[illegible]on of the reports of the Minutes by fire in the Printing Office, th[illegible]ur report to the last Association did not appear in the minutes. We are gratified, however, to be able to report a still larger attendance during the last session of the school than at any former session, the number, as appears in the catalogue published,

reaching during the ten months one hundred and four. This, we regard, is evidence of the fact that the school, under the auspices and control of our worthy and able Principal, assisted as he is by such an efficient corps of teachers, is being conducted in such a manner as not only to give satisfaction to its patrons, but also to draw to its support new friends and patrons.

We regret to have to state that our village was visited by a violent tornado during the last session of the school, by which our Seminary buildings sustained considerable injury. Two-thirds of the roof was blown off, and timbers scattered in every direction about the premises; but as it was at a late hour of night, and the inmates having retired to bed, not one sustained the slightest injury. The building was temporarily unfit for use—at least, most of the rooms for the purpose of a domitory. Our citizens kindly threw open their doors and invited the young ladies to their homes, whilst the roof was being put on again, which was done in a short time. This, together with repairing other damages that were done, will involve the trustees in a cost of some three hundred and twenty-five or thirty dollars.

At our last annual examination, none of the Board of Visitors that had been invited to attend were present; but we take the responsibility to state to you (as many of us were in attendance), that the examinations, in all the classes, were such as to give satisfaction, and in most instances highly creditable to pupils and teachers, evincing, as heretofore, a determination on the part of our worthy and accomplished Principal, to make the school merit, and continue to receive, an increasing patronage.

In conclusion, we would urge upon the churches and members composing the Association, the necessity of increased energy, and more active coöperation in building up our school, that it may reflect still more honor upon us as an Association. Whilst we feel that our school occupies an enviable stand, and already has vantage ground that we may well be proud of, yet we are free to confess, and frankly state to you, that there are not within its walls the number that should be there, and which our more united coöperation could easily secure.

We hope that a bare mention of this will have the effect of arousing the whole membership of the Association to the importance of this subject, for our Associational School certainly merits, and we must flatter ourselves that a fair consideration of its claims by you will ensure, an increase of its support.

B. B. SAUNDERS, Secretary. JOS. L. MABRY President.

## [G.]
## EXECUTIVE REPORT.

Your executive board beg leave to report that during our last session we met and employed Elder R. J. Alcorn, at a salary of $250, certain, and $300, if that amount could be raised, for three-fourths of his time, with the understanding that his labors were to be confined entirely to the Mississippi Bottom. Brother Alcorn reports that he has filled seven different appointments, embracing a territory of seventy-five miles. For an account of his labors we refer you to his report, which is herewith submitted. Your board has paid Brother Alcorn the sum of $237,50, leaving a balance due him of $12,50. We, your board, would earnestly solicit you to make up the sum of $50 in addition to the $12,50, on the condition above stated. All of which is respectfully submitted.

P. P. SLAYDEN, *Chairman, pro. tem.*

## [H.]
## OBITUARY.

Your committee on Obituary Notices beg leave to submit the following report:

It becomes our melancholy duty to report the death of our beloved brother, Ira Townsend, who after a short but painful illness departed this life on the 10th of September, last. To many and perhaps most of this Association, brother Townsend was known as an able and devoted minister of the New Testament. During the years of 1853 and 1854, he was in our employment as missionary, and we will remember the prompt and earnest spirit in which he pursued his arduous labors. The cause of Domestic Missions was secondary to no enterprise, enlisting the activities of our denomination. He felt and manifested the zeal of a primitive desciple of the cross. His true glory was in the cross of his master, whom he loved with a devotion seldom equaled but never surpassed. His great object in life was to do all the good he was capable of doing, and the least injury possible to his fellow man. His conversation was chaste, breathing a genuine benevolence to man, and abiding sense of his ministerial and private relations as a christian. He loved the church, the purchase of a Saviour's blood, to build the church and preserve its purity, and enhance its interests in every imaginable manner, were objects he sought not alone in the pulpit, but in his private intercourse with his brethren.

The church of which he was a member, acknowledges the loss which she has experienced in his death. The circle in which he moved

owns a bereavement which time only can repair, and we as an Association must experience with sorrow the absence of a brother, whose influence over us, and among us, was exerted for our welfare. The lesson which the death of brother Townsend teaches, is the beauty as well as blessedness of faith, conquering death even in the dying hour, and the necessity of fervent prayer that the Master whom we serve will supply the places of the fallen ministry, by the enlistment of the young and vigorous talent, as well as purity of our churches.

In behalf of the Committe,

I. S. PARKER.

## RESOLUTIONS

*Adopted by Sunflower Church, Coahoma, Miss., Saturday before the 3d Sabbath in September, 1856.*

Whereas, The melancholy intelligence has reached us that our worthy brother, and fellow citizen of this county, Finches G. Bobo, was accidently killed by the cars at Atlanta, Georgia, on the 7th day of September, 1856. Be it therefore

*Resolved*, That this painful intelligence has cast a gloom over our county, and brought sorrow to Sunflower Church, and Sunflower neighborhood, and the numerous friends and relatives of the deceased wheresoever dispersed.

*Resolved*, That in the death of F. G. Bobo, the county of Coahoma has lost one of its most useful citizens, this vicinity one of the best of neighbors, the Church one of its most exemplary members, one who in all the varied relations of citizen, neighbor, christian, husband, father and master, demeaned himself as became a gentleman and a christian.

*Resolved*, That to the family and immediate relatives of the deceased, we offer the sincere condolence of this church. May he who tempers the wind to the shorn lamb, sustain his disconsolate widow and orphan children, in this dark hour of their afflictions. May they by his grace be enable to look with a renewal of christian confidence to Heaven, the christians' home, where together the father, wife and children may all meet with joy in presence of our adorable head, where parting is known no more.

*Resolved*, That to the church we offer his example; may his virtues live in our memories; may his sudden and unexpected death, teach each and every one of us, a sacred and constant observance of the words of our blessed Saviour, "be ye also ready."

*Resolved*, That these resolutions be spread upon our church book; a copy delivered to the widow of the deceased, and the same be published in the minutes of the Cold Water Association.

ROBT. J. ALCORN, Moderator.

J. P. FERGUSON, C. C.

[I.]

## CIRCULAR LETTER.

The Cold Water Baptist Association to the various bodies with which she corresponds, sendeth christian salutation.

DEAR BRETHREN:

In the providence of God, we have been permitted to convene, pursuant with our annual appointment, with the Center Hill Baptist Church DeSoto County. The various objects of christian benevolence have engaged our enterprise, in which we are glad to find a general concurrence of our churches, our session has been characterised by more than ordinary interest, a general exhibition of piety, and a strongly marked and growing attachment to the principles of our denomination were manifest in the proceedings of the Association, and the interchange of sentiment among the brethren. Yet we cannot congratulate ourselves upon that depth of devotion and ardent love for the Saviour which either his temporal favors or spiritual mercies should create. Hence we cannot boast of many revivals within our limits, or flattering accessions to our churches.

We are glad of the opportunity of corresponding with our sister organizations, and our hearts are warmed by the delegates which you have been pleased to send. We still hope to continue our correspondence, either by letters or by delegates, and shall ever extend a hearty welcome to the messengers whom you may recommend. We hope to be apprised of any benevolent interest which may attract your attention, and in all your labors of love to advance the interests of the Redeemer's Kingdom; you shall not only have our cordial approval, but our fervent prayers.

Our next session will convene with County Line Church, Marshall County, Friday before the 3d Lord's day in October, 1857.

H. F. BUCHANAN.

## MISSIONARY'S REPORT.

*To the Executive board of the Cold Water Association.*

The progress of truth, the extension of the Religion of our Lord Jesus Christ, is, I know, a cause of congratulation to every lover of Mesiah. This truth emboldens me the more in making this my third annual report, although I have not that amount of interest to communicate, I could desire. An extended report is unnecessary, and as I have neither time nor inclination to make one, I will turn at once to my diary and give you the sum total of my missionary operations in the field assigned me, by your kind favor at our last anniversary.

By consulting my daily journal, I find that I have traveled 2710

miles—preached 172 sermons—baptised 6—visited a number of families, &c.

In conclusion, brethren, I would say as I have heretofore said, that the county of Coahoma, is an interesting field for missionary labor. The citizens are cultivated and refined, and easily impressed with the irresistable truth of the Gospel. This fact being established, let us as Baptists, put forth our energies and sow there the good seeds, until victory in all its bannered glory perches upon the crimson cross of *Him* who bled a healing balm for a *dispersed* world.

To the Executive Board with whom I have been associated during the past three years, I would tender the unsophisticated thanks of a grateful heart. Youthful recollections may grow dim, and the shadows of age come o'er me, yet the obliterating hand of time will never efface from memory's tablet the many acts of kindness which I have received at your hands; may the God of peace bless and sustain you on earth, and finally crown you heirs of immortal glory, is the prayer of,

Yours truly,

ROBT. J. ALCORN.

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## REPORT OF FINANCIAL COMMITTEE.

The Financial Committee, beg leave to submit the following as their report:

| | |
|---|---|
| Received for Associational purposes | $68 05 |
| For Domestic Missions | 212 50 |
| Whole amount | $280 55 |

Your Committee ask that they may hand said funds over to the proper officer.

Respectfully submitted,

W. OVID MABRY, Chairman.

SUMMARY.

| | |
|---|---|
| Collections on Sabbath for Missions | $67 05 |
| Collections on Sabbath for benefit of Brother Bemo | 80 00 |
| Collected on Monday for Brother Alcorn | 23 50 |
| Amount paid by Sunflower Church to Brother Alcorn | 25 00 |
| Amount reported to Financial Committee | 280 55 |
| Total | 476 10 |

## TABLE AND ADDRESS OF MINISTERS.

| *Odained.* | *Post Office.* |
|---|---|
| J. Burns, | Olive Branch. |
| Jas. M. Rogers, | Olive Branch. |
| B. B. Buchanan, | Hernando. |
| James Dennis, | Hernando. |
| W. Carey Crane, | Hernando. |
| Stephen Jones, | Hernando. |
| J. R. Hamilton, | Chulahoma. |
| W. Wooten, | Chulahoma. |
| I. S. Parker, | Como. |
| C. B. Young, | Belmont. |
| J. I. Power, | Tyro. |
| M. H. Renfroe, | Tatesville. |
| J. L. Brown, | Tatesville. |
| R. Hale, | Como. |
| R. J. Alcorn, | Friars' Point. |
| F. W. Thompson, | Wall Hill. |
| Wm. Hale, | Friars' Point. |
| ——Thompson, | Friars' Point. |
| John Lee, | Tyro. |

| *Licentiates.* | *Post Office.* |
|---|---|
| L. W. Wilson, | Chulahoma. |
| Jas. C. Power, | Tyro. |
| E. O. Cook, | Hernando. |
| M. J. Vaiden, | Halifax. |
| J. F. Harris, | Collierville, Tenn. |
| N. P. Johnson, | Sardis. |
| J. Richardson, | Tyro. |
| Lewis Bell, | Center Hill. |
| T. P. Manning, | Hernando. |

## OFFICERS OF ASSOCIATION.

B. B. BUCHANAN, Moderator.
B. R. CHAMBLISS, Clerk and Treasurer.

## OFFICERS OF STATE CONVENTION.

W. C. BUCK.....President.
W. C. CRANE.....First Vice President.
W. L. BALFOUR.....Second Vice President.
S. S. LATTIMORE.....Third Vice President.
T. G. BLEWETT.....Fourth Vice President.
B. WHITFIELD.....Fifth Vice President.
W. J. DENSON.....Sixth Vice President.
M. W. PHILIPS.....Treasurer.
J. R. HAMILTON.....Recording Secretary.
L. H. MILLIKIN.....Corresponding Secretary.

## OFFICERS OF SOUTH BAPTIST CONVENTION.

R. B. C. HOWELL, President.
WM. CAREY CRANE, } Secretaries.
JAMES W. WATT, }
B. C. PRESSLEY, Treasurer.

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